

Willard (F. E.)

# HINTS AND HELPS

IN OUR

## Temperance Work.

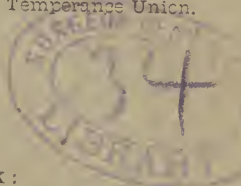
BY

FRANCES E. WILLARD,

CORRESPONDING SECRETARY

OF THE

Woman's National Christian Temperance Union.



NEW YORK :

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IN OUR TEMPERANCE WORK.  
This is a pamphlet of seventy-two pages, prepared by Miss Frances F. Willard, Corresponding Secretary of the Woman's National Christian Temp. Union, containing full constitutions and plan of work for every department of woman's Christian temperance work, State, County, and Local Unions, Juvenile Societies, etc., full of important hints and suggestions, making a valuable hand-book for all. Price 25 cts.

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J. N. STEARNS, Publishing Agent,

28 READE STREET, NEW YORK.

# HINTS AND HELPS

IN

## OUR TEMPERANCE WORK.

BY

FRANCES E. WILLARD,

*Corresponding Secretary of the Woman's National Christian  
Temperance Union.*

"I will overturn, overturn, overturn, until He come whose right it is."

"Fear not, for they that be with us are more than they that be with them."

"In due season we shall reap if we faint not."

*Lo, I am with you always."*



NEW YORK:

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—  
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THIS LITTLE BOOK

IS

**Dedicated**

TO

THE ARMY OF WOMEN, GOOD AND TRUE,

WHOSE GENTLE FOOTSTEPS I DAILY SEEM TO HEAR,

AS THEY

Gather to Fight against Appetite and Avarice,

IN THE NAME OF

**Patriotism, Philanthropy, and God.**





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# HINTS AND HELPS.



## I. TO THE WOMEN OF AMERICA.

THE world's "Banner Nation" and our mother-land has ten times as many liquor-saloons as it has churches and school-houses. These cost us, annually, fifteen and one-half times as much as our schools of all grades, and more money than we have used in carrying on Christ's church since the landing of the Pilgrims. Fifty per cent. of the insanity in America comes of strong drink. Seventy-five per cent. of all the murders grow out of drunken brawls. Eighty-six per cent. of all our criminals became such while crazed by alcohol. Ninety-five per cent. of our vicious youth emerge from the homes of those who drink. Each year, one hundred thousand of our citizens reel out into eternity through the awful doorway of a drunkard's death.

Beloved sisters, as you read these facts, will you, each, ask this question earnestly, thoughtfully, of God, for you will meet it at the last: "*Is all this anything to me?*"

If it is not, just put my little book aside—give it to "somebody who cares." But if it is, read on; and may your zeal be kindled and your hands strengthened for blessed service in Christ Jesus.

Such "Hints and Helps" as follow are the fruit of personal experience, of conversations, letters from ladies and gentlemen prominent in the temperance work, and of a careful examination of documents and current temperance literature. The providential uprising of women known as "The Crusade" has been as providentially succeeded by the "sober, second thought" of organization. An attempt has here been made to anticipate questions that arise in the minds of Christian women who are willing to labor in the temperance cause, but not informed concerning plans of organization or methods of work.

## II. HOW TO BEGIN.

### I. FOR A LOCAL AUXILIARY.

Employ a day or two in prayer and in the personal visitation of the Christian women and the pastors. On the Sabbath, let a call for a Union prayer-meeting of the ladies of all the churches be read from each pulpit in the town. At the close of that prayer-meeting, hold a business-meeting, adopt a constitution, and adjourn to meet again within a week, to perfect the organization and to concert plans for work.

The following general form of a

#### CONSTITUTION

is suggested:

##### *Article I.—Name.*

This organization shall be known as the Women's Christian Temperance Union of ———

##### *Article II.—Object.*

It shall be the object of this organization to plan and carry forward measures which will result, with the blessing of God,

in the suppression of intemperance in our midst (or, same statement of "object" as given in State constitution).

*Article III.—Membership.*

Any woman may become a member of this organization by signing the constitution, by the payment of one cent per week (or fifty cents per year) into the treasury of this Union, and by signing the following

PLEDGE :

We, temperance women of ———, feeling that the use of intoxicating liquors has reached a point no longer to be endured, do, by the help of God, promise to use our utmost endeavors to banish this evil from our midst.

And we hereby pledge ourselves to discourage in all possible ways the use of anything which can intoxicate; and, in order to strengthen our influence in this regard, we promise not to use any intoxicating liquors as a beverage, nor in our *cuisine*, and not to furnish them for social entertainment.

This form of

PLEDGE

has also been suggested, and is a favorite with many :

We, the undersigned women of ———, severally pledge ourselves in integrity and honor before God to abstain from the use of, and from traffic in, all intoxicating liquors as a beverage, and that we will not offer the same to others to be so used.

And we further solemnly covenant before God henceforth to work and pray for the suppression of intemperance, as a sin

against God and man, and that in our work we will use such means and forward such measures as God shall direct, through the Holy Spirit, in answer to prayer.

*Article IV.—Officers.*

The officers of this organization shall be a President, one or more Vice-Presidents, a Corresponding Secretary, Recording Secretary, and Treasurer, who together shall constitute an Executive Committee.

*Article V.—Duties of Officers.*

*Section 1.* It shall be the duty of the President to preside in all meetings of the organization, and to supervise its general interests; and the President, with any three members of the Union, may call special meetings, due notice being given to the members.

*Sec. 2.* It shall be the duty of the Vice-President to preside in the absence of the President. The Vice-President shall assist in managing the affairs of the organization.

*Sec. 3.* It shall be the duty of the Corresponding Secretary to conduct the correspondence of the organization, and to report to the Corresponding Secretary of the County or State Union the 1st of March, June, September, and December (having first submitted such report to the local organization), giving such items of general interest as will enable her to judge correctly of the condition of the organization.

*Sec. 4.* It shall be the duty of the Recording Secretary to keep a record of the proceedings of the organization, and to notify the public of its meetings.

*Sec. 5.* It shall be the duty of the Treasurer to collect the one cent per week (or fifty cents per year) membership fee, and forward one-half of the same to the Treasurer of the State Union the 1st of March, June, September, and December.

She shall also hold all other moneys collected for the use of the organization, keep an exact book account, and make a quarterly report of the same, and shall disburse moneys only by order of the Executive Committee.

*Article VI.—Committees.*

If the demands of the work justify it, there shall be the following standing committees, the chairman of each being a member, *ex-officio*, of the Executive Committee: Financial Committee, Auditing Committee, Committee on Public Meetings, Committee on Music, Committee on Recruiting New Members, Committee on Juvenile Societies, Committee on Reform Club, Committee on Temperance Lunch House. The Executive Committee shall be composed of the officers of the Union and chairmen of standing committees, and — shall constitute a quorum.

*Article VII.—Meetings.*

The prayer and business meetings of the Union shall be held on — day of each week, and shall be conducted in such a manner as the Executive Committee shall from time to time determine. If possible, a mass-meeting shall be held at least once a month.

*Article VIII.—Annual Meeting.*

The annual meeting shall be held during the — week of September, at which time the officers shall be elected for the ensuing year.

*Article IX.—Amendments.*

Any article in this constitution may be amended by a two-thirds vote of the members present at any regular meeting, notice of such amendment having been given in writing at a previous regular meeting.

Holly Tree 8/11/10

## 2. FOR A STATE ORGANIZATION.

Issue a call, signed by several ladies known as Christian workers, for a *State Convention*, to be held at the capital (and, if practicable, during the session of the legislature, though do not delay on account of time or place). Send a printed copy of this call to every newspaper in the State, and to as many ministers and ladies in different parts of the State as possible, urging their co-operation. Urge every Woman's Temperance Union to send a delegate or delegates; and, where there is no organization, ask the ladies to meet and select delegates.

When in convention assembled, spend the first hour in earnest prayer for *a right spirit*. The first half-hour of each session should also be employed in prayer.

After the election of temporary officers, appoint a committee on each branch of business likely to come before the convention, and adopt a

## CONSTITUTION

somewhat on this wise. The article making

the State Union auxiliary to the Woman's National Union is important to the harmony of our organization :

*Article I.—Name.*

This association shall be known as the Women's Christian Temperance Union of the State of ———, auxiliary to the Women's National Christian Temperance Union.

*Article II.—Object.*

It shall be the object of this Union to make permanent the work already accomplished by the women in the temperance cause, and to secure the organization of a Union in every place in the State where it is practicable, and, in general, to inaugurate wise and effective measures for bringing to bear the moral and religious power of women against the cruelty and crime of the liquor-traffic in our State.

*Article III.—Officers.*

The officers of this Union shall be a President, Vice-Presidents, a Corresponding Secretary, a Recording Secretary, and a Treasurer, who together shall constitute an Executive Committee.

*Article IV.—Duties of Officers.*

The duties of these officers shall be those usual to such offices, except those of the Vice-Presidents. Each Vice-President shall hold supervision of all the Unions in her Congressional District, and shall be held responsible for the organization of county and town auxiliary Unions.

*Article V.—Meetings.*

The annual meeting of the Union, at which time its officers shall be elected, shall be held in such place as may be



decided by vote of the Executive Committee and such other meetings shall be held as may be judged advisable by the Executive Committee. The annual meeting shall be composed of delegates from auxiliary Women's Temperance Unions, and each organization shall be entitled to three delegates.

*Article VI.—Finance.*

Five cents a year for each member of the auxiliary local Unions of this State shall be paid to the Treasurer of the Women's National Christian Temperance Union.

*Article VII.—Amendments.*

Any article in this constitution may be altered or amended by a vote of two-thirds of the delegates present at the annual meeting.

BY-LAWS.

*Section 1.* At each annual meeting committees shall be appointed to report upon such subjects as the Union may designate.

*Sec. 2.* At the meeting of the Union, the following shall be the regular order of business:

1. Devotional exercises.
2. Report of Secretary.
3. Report of Treasurer.
4. Election of officers for the ensuing year.
5. Reports of committees appointed at previous meeting.
6. Unfinished business.
7. Appointment of standing committees.
8. Miscellaneous business.
9. Reading and correcting minutes.
10. Annual address.
11. Adjournment.

*Sec. 3.* All well authenticated facts, incidents, and statistics gathered by each Union shall be preserved and referred to a committee of three, appointed at each annual meeting, who shall make such use and publication of them as will best advance the interests of temperance.

*Sec. 4.* Five members of the Executive Committee shall constitute a quorum for the transaction of business.

*Sec. 5.* These by-laws may be altered or amended by a vote of a majority of the delegates present.

If there is a County Union, report to that; if not, to the State Corresponding Secretary.

A definite plan of work should be carefully prepared and adopted by each State, and extensively circulated by means of the press and post-office. A form of pledge should also be suggested for the use of auxiliary Unions.

### 3. FOR A DISTRICT OR COUNTY UNION.

In order that the temperance reform may thoroughly penetrate every part of the State, it is important that each County be organized. The preliminaries would be the same as for a State organization, and the constitution need not materially differ. There should be a Vice-

President for each township (whose duties would be similar to those of the Vice-President of a Congressional District in the State Union), and who should make quarterly reports to the President of the County Union, who, in turn, should make quarterly reports to the Corresponding Secretary of the State Union. The financial article will be unnecessary in a County or a District constitution.

Quarterly or semi-annual District Conventions should be held in the Counties, by turns, upon the call of the Vice-President of a Congressional District. These have been found a most effectual means of arousing the enthusiasm of the people, thus toning up the public sentiment on which our cause depends. It is also an easy method of extending our organization. Let the workers from surrounding counties hold such a convention in an unorganized district, and auxiliaries will spring up, as a natural consequence of the interest thus awakened.

## III. FINANCES.

The financial plan of our Unions, so far as membership is concerned, should be clearly understood. The following is the one usually adopted: Each lady who joins a local auxiliary pays a cent a week, or fifty cents a year, to the Treasurer of that auxiliary Union. Of this amount, one-half is forwarded, quarterly, to the Treasurer of the State Society, to pay for printing, circulating temperance documents, and other efforts, the object of which is *to aid the local auxiliaries* in their work. In turn, each State Treasurer forwards one-fifth of the membership fees received by her from the local auxiliaries (which makes five cents annually for each member) to the Treasurer of the Women's National Christian Temperance Union, for similar uses to those to which the State Union applies its fraction of its total membership fees. Thus, at a trifling cost to each member, an amount is raised which renders it practicable to carry out extensive plans for the advancement of our cause.

Be it remembered that all money raised by any local auxiliary is applied to its own purposes, *except one-half its membership fees* (or twenty-five cents a year for each member). Collections at public meetings are generally practicable, but sometimes objected to. Membership fees are a sure, though a small, source of revenue. A blank like the following may be sent by the Finance Committee of a local Union to the business men of the town, if thought advisable:

(Name of Town), ..... 187

TO THE

Finance Committee, Woman's Temperance Union.

*You may depend upon me for \$..... quarterly, or monthly, to pay the current expenses of the Union during the Year 187 .*

{ (Name), .....  
 { Finance Com.  
 { (Place of Business), .....

The money necessary to carry on the work may be raised in any other honorable way the

ladies can devise. Their long apprenticeship in working for the church will suggest various methods, only let it never be said that our Unions resorted to *lottery schemes*, no matter how disguised.

In some places, gentlemen have been admitted as honorary members, thus increasing the receipts and adding to the general interest felt by the community.

---

#### IV. METHODS OF WORK IN LOCAL UNIONS.

1. The Plans of Work which have appeared are comprehensive enough, perhaps, for present needs, and are earnestly commended to the attention of our Unions. The first is

##### OFFICIAL .

(having been prepared by the committee appointed at the Cleveland Convention):

## PLAN OF WORK

In the expectation of more harmonious and efficient action, the convention seeks especially to establish a union of all the forces at work for the suppression of intemperance. A constitution for a national organization has been prepared, to which each State is expected to become auxiliary. Many State organizations have already been effected, and it is earnestly recommended that they be immediately formed in all the States.

To act with any degree of permanent success, action must be concerted. The spirit of the work already exists everywhere with greater or less manifestation; but "souls must have bodies," a living principle must have an organic outwork. We must combine our forces, so that, when the inspiration that now actuates the people has settled into a calm and rational sentiment, we may not lapse into indifference or discouragement.

All moral reform is individual in its immediate operation, and personal effort will still be, as it has been, the most potent weapon of our warfare; but the logic of numbers carries a conviction of strength; and if we wish to be invincible, we must present a strong force and unbroken front.

From these considerations, we urge uniform organizations everywhere, by States and Congressional Districts, while we leave each and all free to pursue whatever course of proceedings local necessities may suggest, thereby securing that unity in variety which is the normal outgrowth of every human institution.

Among the many methods of operation recommended, those which may be of more general application may be mentioned:

1. Frequent temperance mass-meetings in churches, visitation to the drinking classes and their families, and meetings for the masses in which the Gospel cure for intemperance is offered them.

2. Circulation of temperance literature.

3. Securing the co-operation of pastors in special temperance services at some of the stated times and places of worship.

4. As the ultimate triumph of the temperance reform lies in the thorough training of children and youth in right principles and practices, we urge the formation of temperance societies in all schools, especially Sabbath-schools.

5. The circulation of the pledge. The pledge is our ballot, and every vote counts.

6. We also earnestly recommend unfermented wine for the communion service.

7. Also, the opening of coffee-houses and "friendly inns" to take the place of saloons.

8. The erection of fountains in every city, town, and village, emblematic of our work as well as essential to the comfort and sobriety of the community.

9. But above all, as the instrumentality most efficacious, and without which all others are futile, we call upon all to be instant in season and out of season in prayer, invoking the aid of the Holy Spirit and the divine benediction. Our work, which originated in prayer, must be continued and consummated by the same unfailing agency that has proved so mighty to the pulling down of strongholds.

The convention also proposes the immediate establishment of a periodical which shall be a national organ; a medium of communication, an exponent of harmonious action, and a bond of union. It could hardly be expected that with so widely-varied local interests, covering so vast an extent of territory as this nation contemplates, we could preserve even a general purpose of action and interest without some concentrating attraction. It is purposed to publish the paper at such a price as will bring it within the limits of the most restricted means, and ensure its thorough distribution among all the classes of the community.

We earnestly invite the attention of all our ladies to this



project. It is in our power, by prompt and decisive action in this matter, to inaugurate a movement which promises to be a means of uncommon efficiency in the perfection of the principles of temperance, and while we by no means desire or expect to supplant other local publications, we hope to make it

THE WOMEN'S NATIONAL TEMPERANCE PAPER,

a paper that shall go into all homes and touch the thought of all people. It has been suggested, as the way opens and our means enlarge, that the publication of other temperance literature receive especial attention.

In order to the fulfilment of all our designs, it will be readily seen that the work must have a financial basis. A plan, simple, but sure and feasible, asks each person to give one cent a week as member of an auxiliary society or temperance league ; a portion of this to be pledged to the State organization, which organization again pays a certain percentage to the national fund, to carry forward the general work.

This plan, which cannot be burdensome to any, gives us command of resources sufficient to employ the best talent to aid in the formation of a strong and healthful temperance literature.

Such, in substance, is the design and plan of our temperance work ; and we invite to our aid in its prosecution all who desire and labor for the interest of humanity, our national prosperity, and the honor of God.

E. E. MARCY, Evanston, Ill.

A. F. LEAVITT, Cincinnati, Ohio.

MARY C. JOHNSON, Brooklyn, N. Y.

The following are added, unofficially, by way of suggestion .

2. The excellent suggestions of the Recording Secretary of our National Union, embodied in the following pages, should be carefully considered, remembering that the work she describes is going steadily forward in Brooklyn, and with most encouraging results:

### OUR METHOD OF SALOON-VISITING.\*

BY MRS. MARY C. JOHNSON,

*President Brooklyn Temperance Union of Christian Women.*

We first meet for united prayer in our usual prayer-meeting room. We deem this so important a part of the day's privilege and duty that we cannot afford to pass hurriedly through it; therefore we take plenty of time for earnest petitions. Hurried devotions are never real devotions, whether private or public. Each lady generally repeats a portion of Scripture. It has been most interesting to observe the deep things in the promises of God this exercise brings out from time to time. Hymns are interspersed.

Committees, or bands of twos or threes, are then formed, sometimes of five; but five are only needed in case we go into saloons where there is a probability of finding a large number of men, with whom it is always well to have *personal* conversation. Tracts and cards containing Scriptural texts are selected, and we quietly start out. The president has previously selected the street and saloons to be visited, and given to each band a section to visit. This division of streets, of course, applies to visitation in cities, where we have dozens of saloons on many single streets. Do not announce until near the time of going out *where* you expect to visit. And when reporting,

\* This article is published in tract form by the National Temperance Society, and will be furnished at the rate of \$4 per thousand.

do not tell a public meeting names or localities of those visited, unless very necessary.

If there are those who cannot visit and can remain behind to pray, they do so.

When there are *special* requests for visitation—which is very often the case—from saloon-keepers, friends, or those interested for the rumseller and drinking classes, committees always go to seek out and visit such; or if any lady or committee feel constrained to visit certain saloons, families, or localities, and are the suitable ones to go, they do so. It is our object not to restrain the dictates of the Spirit in any one.

At the regular 3 P.M. prayer-meeting reports are given by those who have been out in the fore part of the day, and requests for prayers are presented for those visited for whom *special* interest is felt.

When a committee or band reach a saloon, they walk directly into it, just as into any other public place of business, and go to the bar and enquire for the proprietor. If he is in, they see and converse with him. If they do not find him, they always find a bar-tender and others who are frequenting these places, and converse with them. There is generally an apartment in the rear—a den within a den—which is occupied, if the *saloon* itself is not. As many as twenty or thirty young men are often found in these hidden apartments in the middle of the day.

After saying to the rumseller, "We have called this morning particularly to *see you*," and exchanging some pleasant words, which God will always give if the heart is right, we ask, "How is it between you and your God, in view of the business you are engaged in?" The Holy Spirit will give words; one will find no difficulty in having much to say.

One should carry a Bible or Testament, and read passages from God's own Word, saying: "'Tis not our word, but God's Word *to you*"—Hab. ii. 15; Jer. xvii. 11; John iii. 16, etc., etc.

One should not argue—argument rarely ever saved a soul.

The rumseller will often lead into it at once, if he can. Be "wise as serpents and harmless as doves."

Consecrated tact is an element, when religiously exercised, that will greatly aid in effectual saloon-visiting. It has an open eye, keen perception, does not notice that which should go unnoticed, and is skilful in surmounting obstacles and difficulties, without apparently observing them.

One should preserve a calm, trustful demeanor. Few know the power of quiet, devout deportment. Job says: "When *He* giveth quietness, who then can make trouble?" The woman who is filled with fears, and nervously starts at sights and sounds she is unaccustomed to see and hear, had best remain behind in prayer.

Vocal prayer is *generally* offered before leaving—silent prayer *always* is. While one or two ladies are in conversation, the others accompanying are in silent supplication to God, sometimes standing beside the bar, sometimes kneeling; and there is no mistaking by those around that they are engaged in prayer, deep and earnest.

The power of Christian song in these benighted, godless places has been demonstrated. Always sing, unless the proprietor *decidedly* objects. 'Tis best *not to ask* liberties. Go in the gentle spirit, meekness, and love of the blessed Master, and do in simplicity and earnestness what his love leads you to do, not making much enquiry about what you *may do*. If one preserves the softness of manner the Christian woman who is now acting the part of an ambassador of Christ should preserve, she will seldom be checked in her work. Let the hymns be full of Christ and salvation, and sing spirited tunes.

We cannot press too much upon our readers the importance of judicious *tract* distribution. This is a noble opportunity for disseminating tracts and Bible texts. The great value of a single tract has been repeatedly proved. My word "shall not return unto me void; it shall accomplish that which I please, and it shall prosper in the thing whereto I send it," says the

Scripture Narrative and other simple evangelical tracts are to be preferred. One should read and be acquainted with those given. They are received with eagerness, and very frequently are *carefully* read. The National Temperance Society publish quantities of those well adapted for saloon distribution.

We also visit from the Union on other days than these general visiting days. Two or three meet in the home of one of the number, spend a season in prayer, and go out together. These times of special prayer, often for special cases, are unutterably blessed. It is almost impossible to obtain a correct statistical account of the visits thus made, because many ladies forget to report the number accurately. We always know there is more visitation accomplished than is reported.

In this manner we have made over one thousand visits, which have been well received, and the "bread cast upon the waters" has already been found, to the abundant praise of the Lord.

Let the Christian woman who goes into this work, if she would avoid failure, rely not upon natural endowments, not upon friends accompanying, but upon God alone; and then success is sure.

3. *A Committee on Law* should be appointed, members of which may address the Union from time to time, until all are thoroughly familiar with the Temperance Law of the State. Then, if some poor wife has the courage or the desperation to appear against the man who is destroying her home, go with her to the court, and help her all you can.

Petitions, appeals to voters, memorials, and

all similar documents should proceed from the Committee on Law. *Parliamentary usage* should be observed so far as possible in business meetings, and to this end "Cushing's Manual," an invaluable little book to a new presiding officer, should be owned and studied by the members of our Unions.

4. *Mass-meetings* should be held just so long as they are well sustained. Public opinion is wonderfully leavened by them. Let the place of meeting be, if possible, the town hall. *Have stirring music*—a glee club of young people is best. Call out your lawyers, merchants, editors, doctors, workingmen (and just as many sensible women as possible) to do the talking. Have recitations by the children and essays by the lads and lasses. Offer the "Working Pledge" to women, and the simple Total-Abstinence pledge to everybody. A devotional character should always be given to these meetings by having prayer and Bible-reading at the beginning, and the doxology and benediction at the close.

5. The *Juvenile Society* may be made an im-

portant auxiliary. The following will serve as general hints :

*Its organization.*—This should be the simplest possible. For a town or village the following works well :

*Name.*—The Juvenile Temperance Union, auxiliary to the Woman's Temperance Union of the town, and reporting to it once a month or once a quarter. (Because the women will naturally feel more steadily interested in its success and do more to help it along than anybody else.)

*Officers.*—A Board of Managers, consisting of one lady or gentleman from each Sabbath-school in the village, each elected by the teachers of his or her school, so that there may be a medium through which to introduce into each school measures agreed upon by the assembled representatives of all the schools ; also a President (adult), elected by the Board of Managers ; two Vice-Presidents, one boy and one girl, not over seventeen years of age, from each Sabbath-school, elected by that school ; a Secretary, Treasurer, and Ushers, elected by the Juvenile Temperance Union. All of these officers, except the Ushers, to be members of the Board of Managers, except in an election of President.

*Members.*—Any child or young person, with the consent of parent or guardian, if possible, may become a member by assenting to the Constitution (experience having proved it unwise to insist on the pledge until its reasonableness is first made plain). Adult members may be proposed and made Honorary Members by paying such a fee as may be required.

*Duties.*—The Union is to be divided, according to ages, into Sections, one of which is to be assigned to each Vice-President, who is to sit with the Section at meetings, keep a record of their attendance, names, ages, and money paid, and report to the Managers once a month. A penny a month is the fee suggested, not required. The Vice-Presidents, with their respective Sections, beginning with No. 1, are to contribute to the entertainment of the meetings (held fortnightly or monthly)

by recitations, dialogues, essays, music, etc., inviting adults to aid them as needed, presenting the programme to the President before each meeting. They are also to aid in the instruction of their Sections. The Ushers are to attend the door, seat the members, introduce all new members to the President, and collect, at the close of the meeting, all singing-books, etc., and return them to the Treasurer.\*

*Methods.*—The Juvenile Union (like the Woman's Temperance Union) "is nothing if not religious." It should begin with devotional exercises, in which the boys and girls may assist. A variety of responsive Bible-readings relating to temperance have been arranged, and may be used to excellent purpose in this service.

Let definite instruction be given on the reasonableness of total abstinence, as proved by religion, ethics, the natural sciences, and illustrated by observation and experience. To do this thoroughly, a variety of appliances will be found helpful, if not essential. The two "Catechisms," the "Temperance Text-Book," "Bible Rule of Temperance," and "Alcohol and Tobacco" (all published by the National Temperance Society, at 58 Reade Street, New York), should be thoroughly taught. The "Stomach Plates" of Dr. Sewall will be a valuable help, and short lectures in explanation of them should be solicited from physicians. The teaching should be, so far as possible, addressed to the eye. Object-lessons on the black-board, illuminated mottoes, engravings, etc., should be in frequent use. Reformed men should be invited to relate their experience, and to sound the note of warning which is its invariable sequel, and the children and young people encouraged to give their experience and observations of the temptations that surround them. Temperance story-books should be read aloud and juvenile temperance papers circulated. Some simple badges or regalia will add much to the attractiveness of the Society. These can be readily obtained. Rosettes of ribbon,

\* A single Sabbath-school may adapt this outline to its use as a Juvenile Union, or two may unite, or all in the town combine, according to size and location of the Sabbath-schools.



red, white, and blue, might designate the different grades of officers, and their symbolism might furnish an instructive lesson; while our national colors would be especially significant in a society whose results contribute not a whit more to philanthropy than they do to patriotism.

The Bands of Hope and other juvenile societies have a Ritual made up largely of Scripture passages, which would also add to the interest, especially on receiving new members.

Once a quarter, or half-yearly at least, a public meeting should be held, with special exercises, in which the children and grown people participate.

Saturday afternoon is usually found to be the best time for the regular, and Sabbath evening for the special meetings.

Thus much about the first object of the Society—teaching the children why they should sign the pledge. It should not be offered hastily; let it rather be held in reserve—after a while it will be sought. Indeed, let no child be permitted to sign until he or she can give some, if not all, of the reasons on which the signature is based; and it will be well to ask each to have attempted, at least, to show the validity of these reasons to somebody else. Thus the subject comes to be thought and talked about at home, at school, and in the social circle, and the boys and girls will soon find themselves full-fledged “workers in the cause.”

The following form of the pledge is recommended:

*I do most solemnly promise that I will never, so long as I live, make, buy, sell, or use, as a beverage, any spirituous or malt liquors, wine, beer, or cider. I also promise to abstain from the use of tobacco in every form. I also promise that I will never take the name of God in vain, or use profane and wicked words.*

*Date,*.....

*Name,*.....

*Witnesses,* { .....  
 { .....

Let the children serve on all committees where they can appropriately do so. Let the Temperance Picnic be revived, with its songs and its banners and its juvenile temperance speech-making. Let the well-worn copies of "Temperance Songs," cherished souvenirs of the noble Washingtonian movement, which many of the older people have on the library's top shelf, be made to do duty over again.

In all suitable ways the Juvenile Union should aid the Woman's Union in its work—aiding it to extend juvenile organizations, to circulate temperance literature, furnishing it a glee club of fresh young voices, and, on "state occasions," acting as its youthful "Guard of Honor."

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## CONSTITUTION OF JUVENILE TEMPERANCE UNION OF ———.

*Article 1.* This Society shall be called the Juvenile Temperance Union of ———.

*Art. 2.* The object of this Society is to interest and instruct the youth, and to secure their help in the great temperance reform.

*Art. 3.* This Society shall be auxiliary to the W. T. Union of ———, and shall make reports thereto.

*Art. 4.* The officers of this Society shall be a President, Vice-Presidents, Secretary, and Treasurer, whose duties shall be those usual to such officers.

*Art. 5.* Any child or young person, with consent of parents or guardian, if possible, may become a member of this Society by signing the pledge and constitution.

*Art. 6.* The annual meeting of this Society, at which time its officers shall be elected, shall be held on the ———.

*Art. 7.* Any article of this constitution may be amended by a vote of a majority present at any meeting

BY-LAWS.

1. The meetings of this Society shall be held on —— of every ——.

2. A committee on music, consisting of three or five members (at least one adult), shall be appointed for one month or more, whose duty shall be to provide suitable music for the meetings.

3. The Society shall be divided into *Bands* of twenty, according to ages—if possible, an equal number of boys and girls.

4. One Vice-President shall be appointed to each Band, whose duty shall be to sit with them at their meetings, keep a record of their names, ages, *conduct*, money paid, and to give them regular instruction in the reasonableness of total abstinence, as proved by ethics, chemistry, physiology and hygiene, experience, and observation.

5. The Vice-Presidents shall, each in their turn, beginning with No. 1, be responsible for the entertainment of the meetings by speeches, dialogues, quartettes, etc., from their Bands—inviting adults to aid as needed—presenting programme, music included, to the President before each meeting.

6. The members of this Society shall be *requested* (not required) to pay *one cent or more* once a month to their Vice-President, at which time each member shall report their *success* in keeping *sacredly* the pledge or pledges. Reports shall be made of money received to the treasurer, and of *conduct* to the Executive Committee.

7. The officers, including Vice-Presidents of Bands, shall constitute an Executive Committee, to whom all business of the Society shall be referred.

## ADDITIONAL SUGGESTIONS

It is not always practicable, especially in cities, to organize juvenile Unions, by combining the children of the different Sabbath-schools in one society, nor even to organize such a Union in each Sabbath-school.

But by careful and conciliatory planning some attention can be secured in almost every Sabbath-school to the training of the young in temperance principles.

The more firmly we can succeed in attaching the temperance cause to the great driving-wheel of the church and Sunday-school, the more permanent will be the results attained.

"But how?" is the constantly-repeated question.

Answers will multiply as the number of earnest, inventive workers increases, but the following may serve our present need:

1. Place temperance books of all kinds in the Sabbath-school library. Temperance stories can be obtained from almost any Sabbath-school publishing-house.

2. Circulate temperance papers, particularly juvenile, among the scholars.

3. Hang upon the walls of the school-rooms engravings like the "Black Valley Railroad," "Five Steps in a Drunkard's Career," "An Honest Rumseller's Advertisement," "The Roll of Honor" \* (a triple pledge against drinking, using tobacco, and using bad language of any kind). Present the subject to the eye by means of object lessons on the blackboard, and in all ways that are at once suitable and practicable.

4. Have temperance song-books in the school, and at every session let some of the songs be sung.

5. Provide each teacher in the school with the two Temperance Catechisms published by J. N. Stearns. Let the children be well-trained in these, and let them recite in concert, once a month at least, until they have learned by thorough study of these little books *the reasonableness of total abstinence*.

6. Let a part of the session on one Sunday in a month (or quarter) be devoted to a

\* To be procured from the National Temperance Society.

Sabbath-school temperance meeting, at which there may be essays, recitations, texts of Scripture repeated, and songs by the children, and brief addresses by the "grown people," interspersed with prayers for God's blessing on our cause.

7. Let nobody be a teacher in the Sabbath-school whose breath betrays his acquaintance with the wine-cup, the beer-mug, or the demi-john.

8. Last of all, when temperance sentiment has begun to leaven the Sabbath-school lump, when the reasonableness of the pledge as "*the only personal security, the only effective example,*" comes to be understood, let the

#### PLEDGE

be carefully circulated through the school. There are various ways of doing this. "The Roll of Honor" pledge, and other large ornamental pledges, are intended to receive the signatures of the children, and to hang upon the wall as a perpetual testimony. This is well, but it is desirable to give each child or young person some memento of the promise

made. The following card is used in many schools :

<p>..... Sunday-School Temperance Pledge.</p> <p>-----</p> <p><i>I hereby solemnly promise to abstain from the use of all intoxicating liquors, including wine, beer, and cider, as a beverage, from the use of tobacco in any form, and from all profanity.</i></p> <p>Signed,-----</p> <p>Names of Superintendent,-----</p> <p>and Teacher,-----</p> <p>Town, State,----- 187</p>
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Medals with this pledge are also used, and are very popular :

I promise not to buy, drink, sell, or give  
Intoxicating liquors while I live ;  
From all tobacco I'll refrain,  
And never take God's name in vain.

The following versification is set to music in " The Star Book " :

Our solemn pledge we here renew,  
From alcohol and cider too,  
From brandy, whiskey, gin, and rum,  
And everything that ruins home.

CHO.—We've signed the pledge [first grade repeat,  
We'll keep the pledge] and firmly stand  
A true and loyal temperance band,  
We've signed the pledge, we'll keep the pledge,  
God bless the temperance band.

We'll never utter word profane,  
Or with tobacco cloud our brain ;  
In faith and hope we'll still maintain  
The loyal temperance band.

CHO.—We've signed, etc.

Methods like these will do much to strengthen the young in the faith and practice of temperance, even though but five minutes in each session and a temperance concert quarterly are allotted to our work.

But the *home training* of the young in temperance principles must not be overlooked. The methods are similar to those just enumerated. "Telling stories" with a temperance moral is a powerful means of impressing their memories with truth. *The Family Bible Pledge* should be signed by parents and children, and its binding force explained, and enforced by prayer, precept, and example.

—The following by-law has been added by the Indianapolis ladies to those suggested by the National Committee, and has in it the



admirable idea of getting the young people at work. One boy and one girl, less than seventeen years of age, shall be appointed from each Sabbath-school as the vice-president from that school. A gentleman of wide experience in this branch of our work writes: "Let some earnest lady be selected from each school, if you can find one; if not, let a young man be the moving spirit in your new Unions."

A lady, author of juvenile publications that are much liked, writes thus: "My heart aches because of the half-grown boys who are breaking their mothers' hearts all over our land. Has it ever occurred to you that two or three boys, or one—if only one could be found—would do more for the boys of a town or school than all the men and women engaged in the cause could accomplish?"

There is a mine of wealth in this idea. The boys who collect stamps, "specimens," who edit (and print) their little papers, and even come together in an "Editors' Convention," are only examples of bright, enterprising lads all over the country, whom it would not be difficult to enlist, and who could do wonders

for our cause. And there are plenty of girls, just as wide-awake, who would gladly help along the work, only tell them of the need and of the opportunity.

But no amount of work done for the children in Sunday-school and Juvenile Unions can take the place of pure precepts from parents, enforced by perfect example. There are thousands of fathers and mothers who say, "We are so busy with other work that we hardly see what we can do for the temperance cause." As Harriet Beecher Stowe said about the anti-slavery reform, in her "Sequel to Uncle Tom's Cabin," "You can feel right, at least." Yes; and this is a great deal. If parents "feel right," temperance sentiment will crop out in their twilight stories to their little ones; in the home-song, in the family prayers, and in the prayers taught by the fireside to their children.

There is a constantly increasing variety of juvenile temperance papers and song and story books; capital "Temperance Catechisms" teaching the reasonableness of total abstinence; responsive Scripture readings;

dialogues and colloquies; illuminated pledges for Sunday-schools; engravings illustrating the evils of intemperance; badges, regalia, etc., etc., concerning which the Corresponding Secretary will gladly give all the information in her power. Address (with postage stamp) 148 Madison Street, Chicago, Illinois.

—Invite the physicians of your town (through a committee of girls and boys) to give ten-minute talks to the Juvenile Unions upon the effects of alcoholic drinks upon the stomach, liver, lungs, heart, blood, brain, nerves, etc.

—It may be well not to require children and young people to sign the pledge at first, but simply to agree to the constitution, reserving the pledge until they have been taught the reasonableness of total abstinence, and the kindness of pledging one's self to it.

—It may be well to elect boys and girls of fourteen to sixteen years of age as the vice-presidents. Indeed, the more honor and responsibility you lay upon their shoulders, the better.

6. *Friendly Inns.*—There is nothing better

under this head than Mrs. Bolton's recent article :

THE FRIENDLY INNS OF CLEVELAND, OHIO—  
WHAT THEY ARE.

The Friendly Inns of Cleveland are an outgrowth of its temperance work. They are, as their name indicates, inns or boarding-places, which are friendly because they have no temptations in them to draw men away from an upright life. It is well known that among the lower classes it is almost impossible to find a boarding-house which has not a saloon in connection with it, saying nothing of the stylish hotels, which pay their rents from the profits of their bars.

RIVER STREET INN (NO. 34 RIVER STREET).

The praying bands of temperance women had visited regularly the saloons upon River Street, one of the least attractive parts of the city. On Sundays nearly a thousand sailors and others had gathered on the river-dock to listen to the women as they spoke of Christ. Very many had signed the pledge and given evidence of thorough conversion. Some of these were out of work, and had no place to go. Many disliked to remain in their old boarding-houses, where temptation was on every hand. To feed the hungry and clothe the naked was an essential part of the work of winning souls.

A saloon-keeper, the son of a clergyman, moved by the entreaties of the women, gave up his business. A few gentlemen gave \$50 each to renovate the room and build a kitchen, so that the man and his wife were enabled to start a temperance restaurant. Soon an adjoining warehouse, three stories high, twenty-five by one hundred feet long, was rented, the lower story made into a dining-room, the second story into a reading-room and chapel, and the third into sleeping apartments with neatly furnished beds. The chapel walls are decorated with

such mottoes as "Peace on earth: good-will to men": "The Spirit and the Bride say come"; "Jesus only"; "Do all the good you can in all the ways you can," etc. Here, every Sabbath afternoon, a Sabbath-school is held, followed by an afternoon and evening service, conducted by Christian women. At these meetings, as well as on one week-day evening, from 75 to 150 persons gather, mostly young men, to hear how the Lord Jesus rescues the perishing, and scores have already been rescued. One of the most hopeful features of the work is a weekly prayer-meeting sustained by the young men reformed here, who have for months been seeking out and saving the lost, bringing them into the meetings, finding them work, and shielding them from temptation. This inn is full all the time. Those who have no other place for the night are often allowed to sleep in the chapel. The meals furnished are wholesome and within the means of everybody. Tea and coffee, five cents; sandwich, five cents; soup, or mush and milk, or cold ham, or beefsteak, or sausage, ten cents; roast beef, or pork and beans, fifteen cents; lodgings, twenty-five cents.

ST. CLAIR STREET FRIENDLY INN (NO. 634 ST. CLAIR STREET).

On St. Clair Street, where there are a large number of saloons, and another praying-band had labored earnestly, a man keeping a saloon of the worst reputation saw the evil he was doing, left it, went into the shoe business, and the women rented the saloon for a friendly inn. A reading-room has been opened, containing a large number of magazines and papers, a good dining-room, and several pleasant sitting-rooms. The reading-room, so sizable that it requires fifty-nine yards of carpet to cover it, is made very attractive by a melodeon furnished by the chairman of the committee, by many pots of flowers donated by friends, by mottoes such as "Touch not, taste not, handle not"; "The Lord's work pays good wages"; "Remember the Sabbath-day to keep it holy," and by pictures, checker-boards, etc. The whole atmosphere of

the place is one of culture and comfort. Here, also, meetings are held on the Sabbath and on one evening of the week, and many have found Jesus precious.

CENTRAL PLACE FRIENDLY INN (71 AND 73 CENTRAL PLACE).

This locality was chosen for another inn, because it was near the central market of the city, a place where many strangers came daily from the country, and where the old accompaniment of every watering-trough for beast and feeding-place for man was invariably found—namely, a saloon. Twenty or thirty ladies came together for consultation. One said, “I will be responsible for the furnishing of matting for the floor”; another, chairs; another, gas-fixtures and shades; another, table-linen; another, crockery; another, flowers for windows; another, papers or magazines, etc. Each used her own money, or solicited among her friends. Merchants sold their goods to them at cost. Three tables were sold for the price of two; one dozen and a half of chairs as a dozen; gas-meters were given. The workmen of Younglove & Massey’s Agricultural Works sent a donation of \$20, feeling that the enterprise was a public good. Two stores, each 44 feet long by 20 broad, were rented—one furnished as a dining-room, the other as a reading-room. Illuminated mottoes, such as “Wine is a mocker, strong drink is raging”; “Who-soever drinketh of the water that I shall give him shall never thirst”; “Thy word is a lamp unto my path”; “Come unto me, all ye ‘hat labor and are heavy laden, and I will give you rest”—the “I” resting on a diagonal cross in the centre—adorn the walls. Young girls worked the words “Friendly Inn” upon a towel-rack, and made other home-like things for the comfort of the occupants. When the place was completed, all friends of temperance were invited to its opening. Refreshments were furnished at a reasonable price, and short, earnest speeches made by clergymen and prominent workers. The rooms are exceedingly attractive and home-like. The windows are full of flowers. A large Bible and open pledge-

book lie upon the table. There is no debt on this inn, the women having resolved to go step by step only as means were obtained. This place, like the others, has its religious services, with the same blessed results.

#### HOW ARE THESE INNS MANAGED?

A man, or man and his wife, honest and capable, are employed to take charge of them. They are required to keep in a ledger for that purpose every cent expended for daily needs and every cent received from boarders or otherwise. At the close of each month a report is given of the financial condition of the institution. If there is a deficit, the committee, of which there are seven ladies for each inn, furnish the money necessary to balance. If the receipts exceed the expenditures, the person in charge receives it all, until such time as, in the judgment of the committee, he is getting a sufficient salary, when the surplus goes into the inn fund. The committees at the present time assume the rent, and each pledges to raise so many dollars monthly. One lad of fourteen, even, is so much interested in this work for fallen humanity that he gives a dollar a month toward the cause.

#### ARE THEY SELF-SUPPORTING?

One is already so most of the time, and the others hope to be. Some business men who are near enough to do so take their dinners at the inns, as also many ladies friendly to the cause, which is, of course, helpful.

#### ARE MEALS AND LODGINGS GIVEN AWAY?

Not often. All who need help are sent to the relief committee, who, having provided themselves with tickets—for instance, twelve for \$2 40—give as their judgment dictates, or send orders saying how long these persons shall be retained at their expense, or permit the superintendent to give a certain number of meals or lodgings to such as he deems worthy, keeping a record, and charging amount to them. The aim of the committee is to help only those and their families who are

commencing to turn from intemperance to sober living ; to assist them in getting employment, and in all ways to help to a better life. The relief committee raises money by lectures, mass-meetings, voluntary contributions, etc.

#### PRACTICAL RESULTS.

These inns have become religious centres or missions, to which all persons in the vicinity can be invited and helped to become better. They offer a warm, pleasant reading-room, where before the only place that gave a light or a fire was the saloon. The hearts of men and women are kept interested in the temperance reform by these inns. Not till we help to alleviate the suffering that the liquor-traffic makes do we feel sufficient burden of heart to go to the men who sell it, and beg them to desist. Nobody can assist in these labors without feeling that men and women have a work to do the magnitude of which they have never before realized. Many who formed drinking habits when quite young, and desired to break the fetters that bind them, have here found willing hands and hearts to help. This work does not supplant saloon visitation ; only urges to it. To care for the inebriate, and have no care for those who make him such, would be unwise and unjust. The women who labor here have become more devoted to the Master ; have broader sympathies ; have learned to give money often with the greatest self-sacrifice, and to speak for Jesus ; while before many have been only *silently* serving him.

One or two instances will show the kind of work done. An educated young man from a neighboring city came to some Christian people, fleeing from his drunken companions. They had robbed him of all his money. He had disgraced his father, and he was sick of himself and of life. The friendly inn opened to him, kind women showed him a better way, till finally he went back to the arms of a forgiving father, pardoned already by a forgiving God—saved ! A man bred in iniquity, a prize-fighter, whom everybody's hand was against,



found a home in a friendly inn. Somebody was interested in him, and he a sot. The man strong for evil became as strong for good, and is doing nobly.

Four families broken up by drink have been reunited, and the drunken fathers, having taken a pledge higher even than the temperance pledge, are supporting their wives and children, and making them happy beyond expression. Many a boy, a wanderer from his home, stepping back from the way of sin into that of rectitude, has been led to return to a mother whose heart was breaking, and letters have come back telling of her unspeakable joy. Drunkards' wives and children have been aided ; work has been obtained ; food given ; but, best of all, many have become earnest Christians, and are now going out into the highways and hedges, and compelling others to come in.

7. *The Pledge.*—This should be invested with all possible binding force, both in its formula and in the manner of its presentation. It should come from the Woman's Unions, as such, should be attractive in appearance, and impressive in language. Let pledge-books be kept by the Union and introduced into Sabbath-schools and churches, and everywhere that a suitable opening can be found for them. Then to each signer give a card duplicate, witnessed by the President of the Union or by the person who gives the pledge. In public assemblies, let persons come to the altar to take the pledge, and let it be done deliberately

and solemnly. After comparing a large number of forms, the following are suggested :

(a) FOR THE TEMPERATE.

[FACE OF CARD—Size  $5\frac{1}{4}$  by 3 inches.]

**IT IS THE ONLY PERSONAL SECURITY.**

Woman's Christian Temperance Union of.....

—◆—  
This Pledge is a token of the coming day when *all men's weal shall be each man's care.*

Copy of Temperance Pledge Signed by me this Day.

Believing that the use of Intoxicating Liquors, as a beverage, destroys health and promotes vice, I hereby solemnly pledge myself to the Woman's Christian Temperance Union of..... that, by God's assistance, I will abstain from all INTOXICATING LIQUORS as a beverage, and that I will not manufacture or traffic in them to be thus used, and that I will discountenance such manufacture, traffic, and use by others.

Name,.....

Date,.....

..... Witness.

**IT IS THE ONLY EFFECTIVE EXAMPLE.**

[REVERSE OF CARD.]

Let him that thinketh he standeth take heed lest he fall.

No man liveth to himself ; no man dieth to himself.

Bear ye one another's burdens, and so fulfil the law of Christ.

Take heed lest by any means this *liberty* of yours become a stumbling-block to them that are weak. If meat maketh my brother to offend, I will eat no meat while the world standeth. It is good neither to eat meat, *nor to drink wine*, nor anything whereby thy brother stumbleth, or is offended, or is made weak.

*We then that are strong* ought to bear the infirmities of the weak, and *not to please ourselves*. For even Christ *pleased not Himself*.—ST. PAUL.

## (b) FOR THOSE WHO DRINK.

[FACE.]

NO DRUNKARD SHALL INHERIT THE KINGDOM OF HEAVEN.

Whoever is deceived thereby is not wise.

I,.....  
do hereby solemnly pledge and bind myself to abstain from  
the use of intoxicating liquors, as a beverage, during the  
remainder of my life.

LORD HELP ME.

I made this pledge to God and to the Christian Women  
of the Temperance Union, in.....State of  
....., on the..... day of.....187

Witness,.....

Look not upon the Wine.

AT LAST IT BITETH LIKE A SERPENT AND STINGETH LIKE AN ADDER.

[REVERSE.]

(Put this Pledge in your Bible, and read both often.)

The Christian women of this Temperance Union pledge to you their sympathy and prayers. "Quit you like a man." "Be strong." "God is faithful, who will not suffer you to be tempted above that ye are able, but will, with the temptation, make a way of escape that ye may be able to bear it." "Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him." "Let him that is athirst come, and whosoever will, let him take the water of life freely." Jesus says: "Whosoever drinketh of the water that I shall give him shall never thirst." Don't break your pledge. Avoid bad company. "Go not in the way of evil men. Avoid it. Pass not by it. Turn from it and pass away." Trust in God, and he will help you. "In that Christ himself hath suffered, being tempted, he is able to succor them that are tempted." "I can do all things through Christ, which strengtheneth me."

## (c) FOR OUR YOUNG FOLKS.

We, the undersigned children and youth of —, having been instructed that the continued use of intoxicating liquors injures the body and endangers the soul, believe that it is safest for us never to begin. We do, therefore, solemnly promise never to use or traffic in any whiskey, brandy, wine, beer, ale, or anything that can intoxicate, as a beverage, nor encourage others to do so, and we will not use it as a medicine unless prescribed by our parents or our physician.

May God help us to keep our pledge.

[REVERSE.]

Train up a child in the way he should go, and when he is old he will not depart from it.

I am the way, the truth, and the life (John xiv. 6).

Walk the way, obey the truth, live the life.

Don't smoke. Don't chew. Don't drink. Don't swear. Don't lie. Don't gamble. Don't cheat. Don't keep bad company. Don't break God's holy Sabbath-day in any way. Love your fellow-men, and do unto them as you would have them do to you. Honor your father and mother, that your life may be long and happy. Love God your Saviour, and obey all his commands by striving to be both wise and good, that you may at last rest with God.

## (d) FAMILY BIBLE PLEDGE.

BY EMILY HUNTINGTON MILLER.

Help us, O Lord ! as in thy sight  
 We pledge our souls to truth and right ;  
 The cup that can intoxicate  
 We'll shun and fight with fear and hate ;  
 No evil word or oath profane  
 Our lips with sin shall ever stain ;  
 And here within thy Book divine  
 Our vows we write, our names we sign.

## OF THE ANTI-TREAT LEAGUE.

"Come, let's take something together," has been, to thousands, the key-note of destruction. Labor for the organization of a league which shall enroll as members those who, though not yet ready to sign the pledge, are willing to refrain from "putting the bottle to their neighbor's lips," by pledging their honor that they will neither be "treated" nor "treat."

## ANTI-TREAT PLEDGE.

We, the undersigned, severally pledge ourselves, upon our honor, not to invite others to drink, nor to drink with others upon their invitation, nor to pay for such drinks, at any public place or club.

## TRYSTING-TIME AT THE MERCY-SEAT.

Our work came forth to us from God. The miracle of the crusade was wrought by prayer. Let us dedicate the evening twilight hour to prayerful thoughts about this greatest of reforms. Wherever we are, let us lift up our hearts—whether alone or in company, in the closet or on the street,—and ask God's blessing on the temperance work and on those whom it would help. Let us form the habit of keeping

each day some moments of this hour as our sacred trysting-time.

“ Though sundered far, by faith we meet  
Around one common mercy-seat.”

#### GOSPEL TEMPERANCE MEETINGS

We recommend our Unions to hold such meetings in the streets, theatres, billiard-halls, and churches, protracting them if the interest shall warrant it, offering the Gospel Cure for intemperance, going through the audience to get persons to come forward and sign the pledge, investing the act with all the solemnity and enthusiasm of a religious service.

8. *Means of Communication and Help.*—Let it be thoroughly understood, by means of the press and private correspondence, that families and persons at a distance are earnestly desired to let your Union know of their friends in the city or town who are among strangers, and who need counsel and sympathy, especially those addicted to intemperance. By this means new avenues of usefulness will open to you, and great good come to many who, in their temptations and homeless condition, are to be only less pitied than blamed if they sometimes yield.

## V. SOURCES OF INFORMATION.

1. First of all, "our paper," *The Woman's Temperance Union*, the organ of our National Society, should have your active support, and this not more for its own sake than for yours. It is to be the "open letter" passing among us; full of good cheer, of inspiration, suggestion, fact. It is to be just the precise "temperance organ" that you will like the best and get most good out of; and it is the cheapest of all, being but fifty cents a year, post-paid. (Send names to Mrs. Annie Wittenmeyer, 1020 Arch Street, Philadelphia.)

2. Write (with postage stamp) to Mr. J. N. Stearns, 58 Reade Street, New York City, for a catalogue of Temperance Publications, and for the "Address and Plan of Work" of the National Committee.

3. There are excellent temperance papers, weekly and monthly, published both East and West, which it would be well to have on file at your headquarters or in any reading-room in the town. This is a most attractive way of circulating temperance literature.

## VI. LIST OF TEMPERANCE AND RELIGIOUS TRACTS.

The following are from the list of tracts published by the National Temperance Society and Publication House, and can be purchased of J. N. Stearns, Publishing Agent, 58 Reade Street, New York, at the rate of \$4 per 1,000:

- |  |  |
|--|--|
| No. 4. Mr. Nobody's Advice.                        | No. 116. Dream of the Rum-seller's Wife.       |
| " 8. Peter's Training, and What Came of It.        | " 127. A Curious Branch of the Drug Business.  |
| " 15. The Rescued Brand.                           | " 128. A Whisper in the Ear of My Grocer.      |
| " 16. Who is Safe?                                 | " 129. Shall We Drink Wine?                    |
| " 17. Poor Lizzie.                                 | " 131. Lost and Saved.                         |
| " 19. I Don't Care for It.                         | " 132. The Duty of Total Abstinence.           |
| " 20. The Wife's Secret.                           | " 137. Alcohol in the Kitchen.                 |
| " 23. Somebody's Son.                              | " 140. Shall We Use Wine and Beer?             |
| " 36. Words from the Workshop.                     | " 142. A Message to the Women of the Land.     |
| " 37. The Fatal Draught.                           | " 143. The Man who Could Take Care of Himself. |
| " 38. Ready to Perish.                             | " 144. A Mother a Monster.                     |
| " 41. Wine Drinking.                               | " 145. Our Method of Saloon Visiting.          |
| " 55. Questions on Temperance, with Bible Answers. | " 146. The Duty of the Church.                 |
| " 64. Why Sign the Pledge?                         |  |
| " 74. An Honest Doctor.                            |  |
| " 76. Why We Oppose the Traffic.                   |  |
| " 104. A Severe Test.                              |  |
| " 107. Two Sides of One Canvas.                    |  |
| " 110. Samson's Strength and Samson's Temperance.  |  |



## ILLUSTRATED 12mo TRACTS.

\$4 per thousand.

- |                         |                             |
|-------------------------|-----------------------------|
| No. 1. The Dark Plot.   | No. 7. A Catholic Bishop on |
| " 2. The Song of the    | Temperance.                 |
| Drink.                  | " 8. The Bird-Charmer.      |
| " 3. Things I Must Do.  | " 9. Touch not the Drink.   |
| " 4. Sign the Pledge.   | " 10. Only Just this Once.  |
| " 5. Who Hath Woe?      | " 11. Out in the Cold.      |
| " 6. Those who Sell and |                             |
| those who Drink.        |                             |

## ILLUSTRATED SMALL 18mo TRACTS.

\$3 per thousand.

- |                           |                            |
|---------------------------|----------------------------|
| No. 5. Lighthouses Better | No. 8. Signing the Pledge. |
| than Lifeboats.           | " 12. Grandmother's Boy.   |
| " 13. The End Thereof.    | " 33. Avoid the Net, Boys. |
| " 40. Without a Cause.    | " 46. Cleaning Up.         |
| " 47. The Safe Side.      |                            |

AMERICAN TRACT SOCIETY,  
150 NASSAU STREET.

- |                               |                              |
|-------------------------------|------------------------------|
| No. 50. The Swearer's Prayer. | No. 456. The Blacksmith's    |
| " 713. None Cast Out.         | Wife.                        |
| " 308. The Fool's Pence.      | " 702. A Sister's Influence. |
| 667. My Mother is at          | " 616. The Blood of Atone-   |
| Home Praying.                 | ment.                        |
| " 668. The Russian Noble-     | " 565. I am a Poor Sin-      |
| man and His                   | ner.                         |
| Family.                       | " 663. The Burning Ship.     |
| " 538. One Honest Effort.     | " 712. Miracle of Grace.     |
| Niff and His Dogs.            | " 691. Uncle Johnson.        |
|                               | Will You be Saved?           |

## GOSSE'S NARRATIVE TRACTS.

BY MRS. P. H. GOSSE.

London : Morgan &amp; Chase.

WILLARD TRACT DEPOSITORY, 239 Fourth  
Avenue, New York.

## DUBLIN TRACTS.

Seaman's Tract Society procures them,

80 Wall Street, New York.

No. 286. The Fool's Wand.

" 224. The Ship Launch.

" 45. Bob, the Cabin-boy,  
and His Captain  
(the above is marked  
"Select Series")." 7. These are the True  
Sayings of God.

" 231. I have My Ticket.

" 53. Come Now.

No. 108. The Debt Paid (ex-  
cellent)." 62. The Gospel of God  
in Words of Holy  
Scripture." 135. Hope for the Hope-  
less.

" 210. What is Your Duty?

" 58. The Aged Pension-  
er.

" 238. More Good.

## VII. HOW TO REPORT.

It is desirable that our temperance organizations should send reports from the secretaries of the local auxiliaries to the Corresponding Secretaries of the county organizations, where such have been formed ; but where they have not, to the Corresponding Secretary of the State. If the reports from the local Unions go to the County Corresponding Secretary, she embodies them in her report to the State Corresponding Secretary. The Vice-President of the National Union in each State reports the work of the year to the National Corresponding Secretary. It would be well if the local reports were made quarterly, on the 1st of March, June, September, and December.

They should set forth the work undertaken as well as accomplished by the Union during these intervals. The following points are indicated by way of suggestion for these reports :

Date of organization ; list of officers ; number of members ; increase of membership during the quarter ; population of the town ; number and membership of churches ; number of members in each church who have signed the pledge ; number who have declined to sign ; number of saloons ; number opened or closed during the quarter ; number visited ; number of prayer-meetings held ; number of business meetings ; number of mass-meetings ; number of special temperance services in the church ; in the Sabbath-school ; number of churches using unfermented wine at Sacrament of the Lord's Supper ; young people's meetings ; children's meetings ; report of Juvenile Society, its numbers, methods, results ; number of temperance picnics ; house-to-house prayer-meetings ; number of Gospel temperance meetings ; where held ; results ; families visited ; inebriates reclaimed ; converted ; temperance literature circulated ; signers to personal pledge ; what proportion of each Sabbath-school ; number who have changed pay-day of employees from Saturday to Monday night ; number newspapers with temperance column ; Friendly

Inns; number subscribers to *The Woman's Temperance Union*; petitions circulated; number of signers to petitions; what legal measures taken; amount of money raised; amount paid to State Union; general state of feeling and interest in regard to temperance cause.

All will not report on every one of these points, but they are offered by way of suggestion; and although you can reply to but half a dozen of the questions, do not fail to do that.

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### VIII. GENERAL HINTS.

Occasional *days of fasting and prayer* are a great help. Select a subject and appoint a leader for each hour in the day.—Let the place of your prayer-meetings (daily or otherwise) be *centrally located* and *not* up several flights of stairs. In some towns a room at the railroad depot has been used as the rendezvous of the Woman's Temperance Union, and also as a public reading-room.—Call out home talent as much as possible in mass-meetings.

—Write to your State Secretary for list of the best speakers available to you.—Observe the 23d of December, the anniversary of the crusade, by special exercises, in which men, women, and children all participate.

Get correct statistics of intemperance in *your own town*, and have them kept before the people. These will tell more than imported figures. Interest the press in your work. Give your editors facts.

Wherever practicable, edit a column in the local newspaper in the interest of the reform, and strive, by all honorable means, to enlist the press as our most powerful ally.

Offer prizes, so far as practicable, in Sabbath-schools, secular schools, and seminaries, for essays on different aspects of the temperance question, and offer prizes of temperance stories to the child bringing the largest number of new members into Juvenile Unions.

Organize *Temperance Glee Clubs* of young people, also Social Clubs and Young Ladies' Unions, where the exercises and influences shall all strengthen *the total abstinence sentiment*.

Get music of Mr. Stearns, 58 Reade Street, New York, and of music publishers in your town.—Have a “Pulpit and Press Secretary” to attend to special notices, and select that rare treasure—*somebody who will actually do the work assigned her.*—Get the Address and Plan of Work of the Woman’s National Union published in just as many papers as possible.—Whatever you neglect, *keep up your prayer-meeting*, and so far as possible get men and women in the bondage of strong drink to come there and sign the pledge and seek “the Lord behind the pledge.” *But* while you are thus caring for the sick and wounded, do not forget that, after all, your most effective work *is drilling the juvenile troops*, and carrying your peaceful war right into the ranks of the men who vote, and the men who sell intoxicating liquor.

—Much has been said about our negligence in rendering our homes attractive and our *cuisine* appetizing; and not always without reason. We therefore recommend that in our unions essays on the science and art of making home outwardly wholesome and attractive be

read, books on that subject circulated, and all possible effort made to secure a more scientific attention to the products of the kitchen, and a higher æsthetic standard for the parlor. —Remember that your Union is no more nor less than a *Home Missionary Society*. Remember that to *help evangelize the masses*, from the children up, is one of the chief features of your work, and that piety, persuasion, and prayer are the weapons with which God has furnished you for this sacred warfare. So far as possible, enlist *the pastors and the churches*. Seek to influence each church to become practically a *Temperance Society*. A *Young Ladies' Temperance Union*—a sort of social club, with music, reading, kindly faces, and the pledge-book—would do much to influence young men right, and would greatly aid your work.

—Write in a blank-book this agreement :

We, the undersigned, believing it to be for the greatest numbers' greatest good, agree to pay our employees on Monday (or the first of the week) instead of on Saturday night, from this time henceforth.

Get all the business men to sign it, at the



same time offering the pledge to them and to their men.

—Our Unions should also visit landlords and get them to agree not to rent buildings for any use involving the sale of intoxicating drinks.

—Have plenty of signs out to show where your headquarters are and how kindly you welcome any who will come.

Get out and circulate a neat "business card," with name of your Union, location of headquarters, announcements of meetings and "*Everybody Welcome!*"

Organize, just the same, even if you are so fortunate as to live where some men are not allowed to make other men drunk. Get everybody pledged; get the young folks started right; elevate public sentiment; and keep clandestine liquor-dens out of your town.

Seek to multiply places and sources of rational recreation for the young. If possible, induce each church in the town to fit up one of its apartments as a reading-room and place for social gatherings. Let it not be said by young men away from home, and shut up in

uncongenial boarding places, that the church takes no cognizance of their youthful love of company and of variety, but that the saloon and billiard-hall alone do this.

Let not any woman whose heart is in the work imagine she cannot "talk temperance" to public audiences. The truth is that the nimble tongue so long employed in utterances less noble has a power not easily excelled, when the high themes of human destiny engage it; and this the world is just beginning to find out.

—Homes for Inebriates—both men and women—should be established in our cities, and the Women's Unions can do much to aid in this enterprise, by soliciting aid from the State and municipal governments and from the public generally. They can also greatly help those who enter these homes, by their sympathy, Christian counsel, and prayers.

#### THE TEMPERANCE REFORM CLUBS,

recently projected in New England, will be powerful auxiliaries in our work, and we urge

the Women's Unions to help establish them in every community.

Temperance Reform Clubs are doing a great work, both East and West. Fifty have been organized in Illinois within five months, and have a membership of thousands. For information, write (with postage stamp) to J. K. Osgood, Gardiner, Maine, who organized the first club about two years ago.

—Drinking fountains for “man and beast” ought to be erected by our Unions in every city, town, and village. They can be cheaply made, and should have appropriate inscriptions. Send for information as to style, cost, etc. This is good summer work.

In cities, the ladies have found 4 o'clock P.M. on Sunday (just after Sabbath-school) a good time for a religious temperance meeting, with prayers, experience of newly-converted men, and appeals to Christian women.

In cities, especial effort should be made to have *at least one lady* to represent *each church*.

During the session of the legislature the Woman's State Union should plan for a convention or a series of mass-meetings at the capital

While we must labor earnestly to reclaim the drunkard, we must not neglect to make the influence of our organization felt at the sources of power, the centres of influence, where opinion crystallizes into law.

Do not let us imagine that women can do this work without the aid of men. Let us be of a teachable spirit and tolerant of those opinions which differ from our own, while we still strive to show the reasonableness of ours.

Let each one work in the direction for which she seems best fitted, and to which her sympathies incline her, at the same time encouraging those who feel called upon to take up another method or department of the same work.

Do not concentrate all efforts upon cities and towns. Go out and hold meetings in school-houses, and endeavor to arouse the country people to the necessity for action. The moral sense and virtue of the rural population are of vital importance to our cause, as an offset to the aggregated vice of cities.

While this is a religious work, do not refuse the help and sympathy of those who are not

Christians in name, although, so far as this work is concerned, they act like Christians.

Select persons for any responsible position in our Unions with reference to their fitness for that particular place, rather than on account of their social position.

Go to the saloon-keeper and the liquor-dealer in a spirit of courtesy and kindness. He is not so very much more to be blamed than the thoughtless or selfish but respectable voters who have legalized the traffic in which he is engaged. Meet him only on the high plane of human kindness and of your common need of a Redeemer from sin and of a regenerated heart. Talk less to him of what he does than of what he is, and proclaim to him the good news of Jesus, Saviour of men.

Do not let us expect every one to think well of our work at once, but let us go on patiently until the results attained shall disarm prejudice and demonstrate the righteousness of our cause. And let us strive to win others to co-operation rather than estrange them by criticisms and complainings.

—In one of the daily Gospel Temperance

meetings in Chicago, a young man who was trying to reform asked permission to write "another pledge" besides that of total abstinence. He prepared and signed the following, and though we do not urge, we offer it when we deem it judicious to do so :

"Believing that the use of tobacco (smoking and chewing) acts as a feeder, and is likely eventually to lead to the use of intoxicating drinks, I solemnly promise, by the help of God, to quit the practice."

The general spirit of our organization is shown in the following resolution, adopted at the Woman's National Christian Temperance Union, at its first meeting, in Cleveland, November, 1874 :

*Resolved*, That recognizing the fact that our Cause is, and will be, combated by mighty, determined, and relentless forces, we will, trusting in Him who is the Prince of Peace, meet argument with argument, misjudgment with patience, denunciation with kindness, and all our difficulties and dangers with prayer.

—Use your influence to make the location and surroundings of the ballot-box respectable, and then spare no pains to urge upon voters who have a conscience *the duty of going to the polls and voting for the best men*. But, before this, bring all the influence of your Union to bear

to get good men to attend the primaries, or caucuses, where more mischief is done by demagogues and their tools than you can undo in a lifetime.

It is sometimes best, in a State, after the preliminary convention which results in organization has been held, to call a *Mass Convention* to represent the churches, Sabbath-schools, and all temperance organizations.

If thought best, the fifty cents membership-fee may be raised by taking a "mite collection" at weekly, monthly, or public meetings.

Amusement must be largely combined with instruction in the Juvenile Unions, and the teaching will consist mostly of general exercises, questions, etc., from the "Temperance Text-Book" and Catechisms.

Let the Juvenile Union give entertainments with admission fees, and use the proceeds to start a *Temperance Library*.

Please send suggestions that will help on our work—results of experience, or "bright ideas" that come to you. Write freely, *when-ever you have anything to suggest or to ask*, and all letters will be promptly answered,

if addressed to the Corresponding Secretary of the W. N. C. T. U., 148 Madison Street, Chicago, Illinois.

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### IX. "FINALLY,

Let us be strong in the Lord and in the power of his might." Be this our motto :

*I pledge myself* to the temperance cause, to work for it with brain, and heart, and hand, and money (if I have it), until we win the day or I am "mustered out."

Dear sisters, we have laid before you the plan of the long campaign. Will you work with us? We wage our peaceful war in loving expectation of the day "when all men's weal shall be each man's care," when "nothing shall hurt or destroy in all my holy mountain, as saith the Lord," and we may live to see America, beloved mother of thrice grateful daughters, set at liberty full and complete from foamy King Gambrinus and fiery old King Alcohol.



CONSTITUTION AND LIST OF OFFICERS  
OF THE W. N. C. T. U.

For convenience of reference, the list of officers of the Woman's National Christian Temperance Union is here appended; also the Constitution adopted at Cleveland, November, 1874:

PREAMBLE.

We, the women of the nation, conscious of the increasing evils, and appalled at the tendencies and dangers of intemperance, believe it has become our duty, under the providence of God, to unite our efforts for its extinction.

That we may the more successfully prosecute this work, we adopt the following:

CONSTITUTION.

*Article I.* This Association shall be known as the Woman's National Christian Temperance Union.

*Art. II.* The officers of the Union shall be a President, one Vice-President from each State, a Corresponding Secretary, a Recording Secretary, and a Treasurer; said officers shall constitute a Board of Managers to control and provide for the general interests of the work.

*Art. III.* Each State organization may become auxiliary to the Union by endorsing its constitution.

*Art. IV.* Each Vice-President shall make to the Corresponding Secretary an annual report of the work in her State.

*Art. V.* The annual meeting of the Union—at which time officers shall be elected—shall be held in November, the time and place to be fixed by the Board of Managers; said officers to be elected by ballot.

*Art. VI.* The annual meeting shall be composed of delegates chosen, one from each Congressional District, by the auxiliary Woman's Temperance Unions of said districts.

*Art. VII.* Each State organization shall pay annually to the national fund an amount equal to five cents per member of each auxiliary Union.

*Art. VIII.* This Constitution may be altered or amended at any annual meeting of the National Union, by a vote of two-thirds of the delegates present.

#### LIST OF OFFICERS.

##### *President.*

Mrs. Annie Wittenmeyer, 1020 Arch Street, Philadelphia, Pa

##### *Vice-Presidents.*

Mrs. Mary A. Gaines, Saco, Me.  
Mrs. Joel M. Haven, Rutland, Vt.  
Mrs. S. A. Gifford, Mass.  
Mrs. L. N. Kenyon, N. Y.  
Mrs. S. B. Chase, Great Bend, Pa.  
Mrs. E. J. Thompson, Hillsboro, Vt.  
Mrs. Rev. S. Reed, Ann Arbor, Mich.  
Mrs. E. E. Marcy, Evanston, Ill.  
Mrs. S. J. Steele, Appleton, Wis.  
Mrs. Z. G. Wallace, Indianapolis, Ind.  
Mrs. M. J. Aldrich, Cedar Rapids, Iowa.  
Mrs. R. Thompson, San Francisco, Cal.

##### *Corresponding Secretary.*

Frances E. Willard, 148 Madison Street, Chicago.

##### *Recording Secretary.*

Mrs. Mary A. Johnson, Brooklyn.

##### *Treasurer.*

Mrs. W. A. Ingham, 203 Franklin Street, Cleveland.

# Juvenile Temperance Publications.

THE NATIONAL TEMPERANCE SOCIETY has published the following excellent and valuable publications, adapted to aid the work among children and youth, and to educate them in the paths of total abstinence.

<b>Band of Hope Manual.</b> Per doz. 30	<b>Illuminated Temperance Cards.</b> Set of ten.... \$0 35
<b>Temperance Catechism.</b> Per dozen..... 60	<b>Certificate of Membership.</b> \$3 per 100. Large size, per 100..... 4 00
<b>Band of Hope Melodies.</b> . . . . 10	<b>Illustrated Pledge.</b> Per 100.... 3 00
<b>Temperance Exercise.</b> ..... 10	"    "    and Certificate combined, in colors, per 100 ..... 4 00
<b>Juvenile Temperance Speaker</b> 25	<b>Packet of Pictorial Tracts for Children</b> ..... 25
<b>Catechism on Alcohol.</b> By Julia Colman. Per dozen..... 60	A valuable packet of 72 tracts for the children, suitable for distribution in Sunday-Schools, Bands of Hope, and other Juvenile Temperance Organizations.
The subjects embraced are as follows: The Origin of Alcohol—Rotten Drinks—Distilled Drinks—First Effects of Alcoholic Drinks—Nothing Good in Alcohol—The Deceits of Alcohol—Alcohol and Disease—Alcohol and Crime—Temperance Work—Hindrances to Temperance—Advanced Temperance Work—The Good to be done by Temperance—Tobacco. To these are added several Responsive Exercises for Schools, Bands of Hope, and other Juvenile gatherings.	
<b>Temperance Medal,</b> 10 cts. each; per doz. .... 1 00	<b>Ripples of Song.</b> A new collection of Hymns and Tunes, specially adapted for the young, and intended for use in Sunday-Schools, Bands of Hope, Juvenile Templars, Cold Water Templars, and other Juvenile meetings. It contains 64 pages, and is admirably adapted to supply the long-felt want of just such a book. Price 15 cents; per 100..... 12 00
A new Medal for children's organizations, having a design on one side of a fountain of sparkling water, with the motto, "Beautiful water my beverage shall be," and on the other side the motto, 'Tis here we pledge perpetual hate To all that does intoxicate. Every child should have one.	<b>Temperance Chimes.</b> Price, in paper covers, 30 cts. single copies; \$25 per hundred. Price, in board covers, 35 cts.; per 100..... 30 00
<b>Band of Hope Badge.</b> Enamelled, \$1 25 per doz.; 12 cts. singly. Plain, \$1 per doz.; 10 cts. singly. Silver and Enamelled..... 50	<b>Bugle Notes for the Temperance Army.</b> Edited by W. F. Sherwin and J. N. Stearns. Price, paper covers, 30 cts.; boards..... 35
	<b>National Temperance Orator.</b> 12mo, 288 pp. By Miss L. Penney. 1 00
	<b>The Temperance Speaker.</b> By J. N. Stearns..... 75

## CHILDREN'S ILLUSTRATED TRACTS.

The following four-page Tracts, for Children and Youth, are each illustrated with a choice Wood Engraving, and furnished at the rate of \$3 per 1,000.

- |  |   |  |
|--|---|--|
| 1. Crystal's Prayer.                   | 24. Lost and Found.                     | 44. Beware!                            |
| 2. Jem and Velvet.                     | 25. A Lesson from the Fish.             | 45. A Talk about Alcohol.              |
| 3. Only a Beggar.                      | 26. Lessons from Flowers.               | 46. Cleaning Up                        |
| 4. I'll Try.                           | 27. John Shab and His Landlord.         | 47. The Safe Side.                     |
| 5. Lighthouses Better than Life Boats. | 28. The Drunkard's Children.            | 48. Poor Little "Quixote."             |
| 6. Boy Lost.                           | 29. Willie Lee.                         | 49. The Children's Temperance Meeting. |
| 7. I'm Teetotal, I Assure You.         | 30. What Good Can it Do?                | 50. Brave Boys.                        |
| 8. Signing the Pledge.                 | 31. Playing at Keeping Restaurant.      | 51. The Printer Lad's Tobacco.         |
| 9. Rosy's New Year's Day.              | 32. Papa's Story about the Snake Store. | 52. Old Rye Makes a Speech.            |
| 10. Hold On, Harry.                    | 33. Avoid the Net. Boys.                | 53. Miss Vine Makes a Speech.          |
| 11. A Snow Storm.                      | 34. The Drummer Boy.                    | 54. A Keg of Nails.                    |
| 12. Grandmother's Boy.                 | 35. Water Spouts.                       | 55. Nellie's Dotty Dimple.             |
| 13. The End Thereof.                   | 36. What Can a Boy Do?                  | 56. Righting the Wrong.                |
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